But in our material world and in our own being consciousness has a double aspect; there is a force of Knowledge, there is a force of Ignorance. In the infinite consciousness of a self-aware infinite Existence knowledge must be everywhere implicit or operative in the very grain of its action; but we •see here at the beginning of things, apparent as the base or the nature of the creative world-energy, an Inconscience, a total Nescience. This is the stock with which the material universe commences: con-sciousness and knowledge emerge at first in obscure infinitesimal movements, at points, in little quanta which associate themselves together; there is a tardy and difficult evolution, a slowly increasing organisation and ameliorated mechanism of the workings of consciousness, more and more gains are written on the blank slate of the Nescience. But still these have the appearance of gathered acquisi-tions and constructions of a seeking Ignorance which tries to know, to understand, to discover, to change slowly and strugglingly into knowledge. As Life here establishes and maintains its operations with difficulty on a foundation and in an environ-ment of general Death, first in infinitesimal points

'of life, in quanta of life-form and life-energy, in
increasing aggregates that create more and more
complex organisms, an intricate life-machinery,
Consciousness also establishes and maintains a grow-
ing but precarious light in the darkness of an
original Nescience and a universal Ignorance.

Moreover the knowledge gained is of pheno-